

The Ansgar Lutheran

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Number 7

Life Is a Gigantic Puzzle

. . . How do the pieces fit together?

By T. Wayne Rieman

The book, *Questions that Matter*, by Ross and Hills, tells of three men who were shipwrecked on a South Sea island. All possessions were lost in the effort to save themselves. They had no food, clothing or shelter. As the exhausted survivors pulled themselves out of the churning waves on the beach, they lay down for a few minutes to catch their breath. Then they took stock of their situation. Beyond the beach were wooded foothills and then a steeply rising mountain. No one had a compass. Radio, compass, charts, were lost. Food proved to be plentiful for tropical fruits abounded.

Where were they? This they did not know most of all. Who would tell them where they were? The island inhabited? A plan was devised to explore the island. One man went one way on the mountain, another took the opposite direction, and the third climbed the steep mountain. After some hours, signs of human beings were discovered—smoke rising from a hut on the hillside. The islanders proved to be friendly. In a few weeks they made passage on a small boat.

Now we are in a similar situation. We are all cast on the small planet Earth. We did not choose to be born. We did not ask to come here. Yet here we are.

For the past eighteen or twenty or thirty or fifty years we've been trying to find out where we are and what kind of a place this earth is. And sometimes it's hard to find someone who can help us find out where we are and still more difficult to get help to discover who we are.

Parents once answered many of the questions we asked.

Teachers have found some of the answers to life's ultimate questions, but they too get lost sometimes.

Traditional answers, customs, and habits give some guidance and provide a certain security, but they are no match for the welter of new and confusing situations which life brings to all of us.

Some people refuse to face the ultimate questions: Who am I? What is man? Why are we here? What kind of a world is this? Is there a God? If so, what is he doing now? What is the difference between right and wrong? Is there any meaning and purpose to this thing we call life or are we simply balls in a pinball machine jostled about by blind forces? Why is there evil? What is the nature of reality? Is there life after death? Why do people have to suffer?

Any subject, when it pushes back and back, and deeper and deeper, comes face to face with at least

Even a grain of sand is full of mystery, for no one knows just what it is or all of its properties or why it behaves as it does.

some of these ultimate questions. History, mathematics, sociology, chemistry and philosophy—all deal with at least some of these final questions.

Many of us get so involved in little things that we never come face to face with the big questions. Isn't it a strange perversion of values that the \$64,000 questions do not generally deal with ultimate questions? Some try to avoid these questions by rushing pell-mell into a mad rat-race of activities and acquiring possessions. Many prefer this panting, feverish pace to the more studious life of reflection and the painful wrestling with the ultimate questions of life.

A great multitude of people are working at the business of trying to find answers to life. Scientists, artists, engineers, teachers, and theologians are all working at the job. Colleges work at this task too. Indeed, that's what their task is! The sciences try to understand the nature of the physical universe which is our present home. The social sciences seek the meaning of man's behavioral patterns and customs. The humanities try to probe the meanings of man's art, literature, philosophy, and religion. The practical arts provide technical competence to earn one's daily bread.

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News and Notes

Humboldt, Iowa, Wesley M. Anderson, Pastor. At the annual congregational business meeting held in January it was decided to redecorate the church on the inside; and it was also decided to buy new pews for the church. These will be ready for installation in time to be dedicated on Easter Sunday. The altar, altar railing, and pulpit will be refinished to match the new pews.

Mr. and Mrs. Howard Tellier, members of our church, are presenting a new baptismal font to the church in memory of their little daughter, who passed away last November.

Sunday, Feb. 3rd, 29 new members were received. Five were through adult confirmation, four were by baptism (children), and twenty were received by letter of transfer. This is the largest number to be received into membership on a single Sunday for many years.

On Sunday, Feb. 17th a reception was held for the new members and also for those who joined during 1956.

Reedley, Calif. C. I. Lund, pastor. Jan. was a busy month for Ebenezer Church.

The Luther League had a parents night supper Jan. 13 which was well attended. Plans were made for a bigger and better League in 1957.

Beginning with the Sunday School Service on Jan. 20, Pastor Adolph Klothe of North Hollywood, Calif. brought us our Preaching Mission. The series of 5 meetings were "Studies In Christian Fundamentals." These were indeed Christ-filled messages and all who attended were deeply inspired.

Because our Parish Hall was in the process of being enlarged, our fall Harvest Festival was postponed until Jan. 27. Over 100 members and friends met at 5 P.M. for supper and fellowship. The freewill offering that was taken at this Ladies Aid sponsored affair was put into the fund the ladies have established to help furnish the interior of our new church.

The land for our church site, a five-acre plot was purchased and paid for late in 1956.

Albin Nelson a faithful member of our church passed away Jan. 25 and was buried Jan. 28. Ada Peterson, wife

of H. C. Peterson, Sr., was buried from our church Feb. 5. Sincere sympathy is extended to both of these families.

WOMEN OF THE CHURCH

We have had two meetings dealing with the merger of the women of the ALC, ELC, and the UELC.

On January 12th Dr. Dorothy Haas of the ALC WMF convened the meeting for the Planning Committee at the ELC Headquarters, Minneapolis. Mrs. Cora Stavig, ELC - WMF; Miss Arna Njaa, ELC - LDR Sec'y, and Miss Margaret Miller, UELC - WMS were present. They discussed and prepared an agenda for the Joint Executive Board meeting.

This Joint Executive Board met at the Hamilton Hotel, Chicago, on February 1st and the entire day's discussion centered around the constitution. The liaison men from the Joint Union Committee were present: Dr. George Schultz, ALC; Dr. Alvin Rogness, ELC and Pastor Lawrence Siersbeck, UELC.

The constitution committee composed of Miss Arlette Peterson, ELC-LDR; Mrs. Cora Stavig ELC - WMF; Mrs. L. L. Belk ALC - WMF and Mrs. Lillie Rasmussen UELC - WMS will meet at Sioux Falls, S. Dakota on February 15th.

On Saturday, March 23, 1957, the General Board of the ELC; the Executive Committee of the ALC and the Executive Board of the UELC will meet at Minneapolis, Minnesota for approval of the proposed constitution.

Our Treasurer, Mrs. Madsen, reports appreciation for the contributions. The Dana Foundation quota is short. Let's remember it during the coming months. It's our only college and we should support it!

Offerings for the "Silver Anniversary" of our Synodical W.M.S. have been steadily received. There is no deadline date and we'll welcome offerings through the spring months, too.

With better than 10,000 members, can this special occasion offering be the largest we have experienced during the twenty-five years? Let's make it so for the extension of Christ's work through our Educational Unit and Home Missions. How many thousands can we together offer unto the Lord?

Eleven hundred had been received January 30th.

Margaret Miller, W.M.S.

BOARD OF PARISH EDUCATION

Pastor James W. Olsen of Lincoln, Nebraska, represented our Board of Parish Education at the organizational meeting of the Joint Board Committee for the Long Range Program of Parish Education at Columbus, Mo., Jan. 8-9. Four standing committees were appointed,—the Editorial Committee, the Field Work Committee, the Departmental Work Committee, and the Finance Committee. Pastor Olsen was appointed chairman of the Departmental Work Committee.

Schedule for the long range program of parish education calls for development of educational objectives by age groups in 1957. Further envision the development and adoption of new curriculum to be used in all the cooperating churches of the National Lutheran Council Churches for a joint field program. Director of the program will be Dr. W. Kernbert, a staff member of the Board of Parish Education. He was assisted part time by staff members from the Boards of the American Lutheran Church, Augustana Lutheran Church, Evangelical Lutheran Church, and United Ev. Lutheran Church. Part time services of these staff members will be worked out according to the size of the churches named.

Norwalk, Calif. Bids for a new church were opened in January. The congregation is only five years old and has over 1,000 members. The Rev. William Hanson is pastor of the church.

Red Deer, Alberta, Can. The Member Visit Program has now been successfully completed. More members and friends have made commitments to the support of God's work in our congregation and abroad.

Our final results are as follows:
1956, 36 pledges—\$2434.60.
Total 1956 envelope contributions \$3069.25.

1957, 68 pledges—\$6637.00.
This is an increase of 116% over 1956 pledges and non-pledges envelope contributions, and 172% over 1956 pledges. The Chairman said: "Let's remember that Christian Stewardship is not a once-a-year activity. The

(Continued on page 15)

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JOHN M. JENSEN, Editor
321 E. 8th Street
Spencer, Iowa

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Editorials and Comments

BROTHERHOOD ETC.

Brotherhood Week is observed in the United States 7-24. We wonder how most of our local church brotherhoods or men's groups are doing? It is our opinion that brotherhoods in the churches have a tough time. The leaders are discouraged and the attendance is very good. The leaders are always thinking of what can be done to attract more men.

Wonder if this constant effort to find new things might attract the men is not the basic cause why our groups are so weak. When the men of the church gather, it seems to us that they have enough to hold their attention without looking for new things. They are men of the same church. They are in need of Christian fellowship, and they need to find expression for their faith in some of the areas of Christian life. If these things are kept in mind, the men will not be discouraged, if they are few. They will take part in an organization with a healthy spirit, and that will attract more men.

Brotherhood week also makes us think of the need for brotherhood which is needed to solve the racial problems in the nation. We have all been interested in the recent reactions in the South the past year. One of the leaders in racial justice for the negroes is Pastor Martin Luther King, Jr. a Baptist pastor in Montgomery, Alabama. He summarizes the present situation on racial justice in an article in the Christian Century, Feb. 6. The crisis in the South is precipitated by two factors: the determined resistance of the reactionary elements in the South to the Supreme Court's momentous decision ending segregation in the public schools, and the change in the Negro's evaluation of himself." The Negro once thought of himself as an inferior and he accepted injustice and exploitation. Those days are over. The Negro is travelling more. He is no longer tied to the plantation in the South. In spite of difficulties he is getting better educated. His religious conviction has deepened as a result of his larger horizon. It means that the reactionaries face the new Negro. No man has come so much to the front in the non-resistance.

As the colonial people no longer want to live with the man lording it over them in Africa and Asia, the Negroes are determined to win for themselves the right of freedom and human dignity.

We may hear of violence and reactionaries in the future but we are sure that the quest for freedom and justice will never stop, and we are also sure the Negro will win what he deserves to win.

DO WE NEED MORE VARIETY IN OUR SERVICES?

We preach every Sunday in the church to which we are called to minister. Every now and then we get to think that we need some variety in our proclamation of the Gospel. But all too often we present it the same way as we did the Sunday before, and as we have always done. This is natural, because it is the easiest to do what we are used to doing. It is also rather delicate to make too many variations. The people in the church do prefer to hear the same truth in the same way and within the same frame. Yet it may be well to give this problem serious consideration. Unless people hear, they cannot believe, and therefore we must use every means possible to make them hear. Kaj Munk, the fearless martyr preacher in Denmark, may teach us a few things. He never feared to try something new. Therefore he is so refreshing. Dr. David A. MacLennan, a Presbyterian pastor from Rochester, N. Y. recently spoke at Columbus, O., and said:

Ministers should take lessons from newspapers and television in preparing sermons, to save the living faith of the dead from becoming the dead faith of the living.

Few congregations are sufficiently long-suffering to endure the leisurely, logical and comprehensive exposition of religious themes allegedly enjoyed by earlier generations.

Dr. MacLennan warned, however, that we must not dilute the content of the message entrusted to us. We did not invent Biblical truth.

He asked ministers to realize that many in their congregations are living in a lonely crowd . . . learning the ABC's of (atomic) annihilation.

Churches would be wise, Dr. MacLennan said, to use "the immense number of lay-ministers in every denomination to transmit convincingly the Word." He said juries discount professional witnesses but are impressed by amateurs. Perhaps we should think of physicians. They may use many different methods in the healing art. Some they give shock treatment, some are put on a diet, some get blood transfusions, others get surgery, while others take pills.

The pastor may well think of his task from the same point of view. Variety may cause people to think, and that is so necessary in a day when so few like to think. Most people want an easy way to everything. And religion is not easy. The Spirit of God will lead the faithful pastor, even when he looks for a new and original way of presenting the old truth.

We have been thinking of this a long time, but these few lines by Religious News Service from Dr. MacLennan give us a chance to say a few words about it. Perhaps there are others who like to say something about it. Let us hear from you.

But don't overlook the paragraph about lay-ministers.

Church News from here and there

CLERGY VISITS CALLED BENEFICIAL TO HEART PATIENTS

Chicago — Comforting visits by clergymen are beneficial to heart patients.

That was the conclusion of heart specialists, psychiatrists and clergymen at a seminar sponsored by the Chicago Heart Association in the University of Chicago medical school.

"We ministers have long wondered whether we should step in immediately when a member of our congregation suffers a heart attack," said the Rev. Dr. Granger Westberg, professor of religion and health at the University of Chicago.

"We have considered whether our presence at such a time would be the cause of additional shock. Doctors tell us 'no.'"

"In fact," the Augustana Lutheran clergyman added, "the minister becomes the most important person in the patient's life at that particular moment."

"In times of crisis, people reach to deeper levels of their being. A minister can reach to deeper levels of their being. A minister can reach him or her at a deeper level than ever before."

Dr. Hugh Dickinson, a U. of C. professor of psychiatry, noted that the whole element of emotional or spiritual life is inseparable from physical well-being.

Emotional intake and output are extremely important in the case of heart disease, he asserted.

To alleviate anxiety, certain needs must come from outside, among them rest, food, relaxation, assurance and love, the psychiatrist said.

"The heart action is increased during anxiety," he explained. "A heart that would normally pump

three quarts of blood in a given period increases its output to four quarts, causing strain.

"Coronary patients tend to be hard-working, hard-driving persons. Invalidism threatens the ego concept of such people, and they often consider themselves cripples.

"A minister can be of considerable help in this post-acute stage of heart disease. He can be a source of assurance and comfort to the patient and members of the family."

DR. REINARTZ RE-ELECTED LUTHERAN COUNCIL HEAD

Dr. F. Eppling Reinartz of New York, secretary of the United Lutheran Church in America, was re-elected president of the National Lutheran Council at its 39th annual meeting at Atlantic City, N. J.

Also re-elected were Dr. Norman A. Menter, Berkley, Mich., of the American Lutheran Church, vice-president; Dr. Raymond Olson, Minneapolis, of the Evangelical Lutheran Church, secretary, and Fred C. Eggerstedt, Richmond Hill, N. Y., treasurer.

LUTHERAN WORLD FEDERATION HOUSING SUGGESTIONS

We have received a list of suggestions for housing, which visitors to Minneapolis at Lutheran Assembly August 15-25, should note.

1) Housing for delegates and official visitors is guaranteed and reserved by the Assembly office.

2) Visitors to the Assembly are asked to make individual arrangements for housing. The following hotels and motels are listed by the Minneapolis Chamber of Commerce.

Hotels

Anthony
806 Hennepin Avenue
Camfield
812 Marquette Avenue

Calhoun Beach
2730 West Lake Street

Continental
68 South 12th Street

Hampshire Arms
900 4th Avenue South

Harmon
22 South 10th Street

Hastings
32 North 12th Street

Mark Twain
1030 2nd Avenue South

Maryland
1346 LaSalle Avenue

Minnesotan
125 Washington Avenue S.

Nicollet
Nicollet & Washington Av

Oak Grove
230 Oak Grove Avenue

Park Plaza
1700 Hennepin Avenue

Parkway
1501 LaSalle Avenue

Radisson
45 South 7th Street

Roosevelt
1222 LaSalle Avenue

Motels

Aqua City
5739 Lyndale Avenue S.

Boulevard
5637 Lyndale Avenue S.

Camden
4651 Lyndale Avenue N.

Cloverleaf
7700 Fremont Avenue S.

Cross Keys
5812 Lyndale Avenue S.

Hi-Lo Park
938 37th Avenue N.E.

Holiday Motor Hotel
812 N. Lilac Drive

Lakeland Motor Hotel
4025 Highway 7

Tallmadge
1217 Marquette Avenue

ne
th 4th Street
sin
ortland Avenue
e Lodge
yndale Avenue S.
gate
ighway 8
ay Motor Court
tiawatha Avenue
op Motor Court
yndale Avenue S.

ay
akeland Avenue

V. 78th Street
re Motor Hotel
9 & 212 at 52nd

City
N. Highway 8
Box 1015)

following hotels, also listed
e Minneapolis Chamber of
erce Office, have reserved
sections of rooms for delegates
fficial visitors; therefore, they
accommodate a large num-
visitors.

ws
Hennepin

Street & 4th Avenue S.

nan
th 6th Street

s Drake
Street & 5th Avenue S.

ngton
Street & 3d Avenue S.

andy
8th Street

lan
Marquette Avenue

Paul hotels and motels are
below.

Hotels

orth Western Ave.

7th Street

Claude
455 St. Peter Street

Frederic
45 East 5th Street

Lowry
339 Wabasha Street

Ryan
402 Robert Street

Saint Paul
363 St. Peter Street

Motels

Edgewater
Routes 61 & 100

Gopher State
2505 Hudson Road
(Rt. 12 E. of St. Paul)

Lake & Pines
1801 Hudson Road

Michael's
Route 12

Northernaire
2441 U. S. Highway No. 61

Paul Bunyan
2965 North Snelling

Sky Blue Waters
1716 Hudson Road

COLLEGE CHOIR TO ICELAND

After a full year of planning and negotiations with high government officials, St. Olaf College President Dr. Clemens M. Granskou this week announced details on a Spring trip to Iceland by the St. Olaf Lutheran Choir.

The entire 60-voice choir will fly to Iceland over Easter vacation and assume the familiar role of America's musical ambassadors that has won them world fame in recent years.

Through unlimited co-operation from the U. S. Air Force the choir and their director Olaf Christiansen will board a plane in Minneapolis on April 17 under the sponsorship of Military Air Transport Service. On the east coast, they

change to an Air Force plane bound direct for Iceland.

Once arrived, they'll be based at a hotel in southern Iceland and dispatched by bus to concert sites around the countryside.

Many details of the choir's appearances in Iceland are not yet mapped out completely, and these plans are being handled by the State Church of Iceland. One church official who has been corresponding frequently with St. Olaf college about these plans is the Rev. Jon Thorvvardson, a board member of the state church.

Altogether, letters and overseas cables have been exchanged between the far northern country and St. Olaf college over a year now as officials on both sides set up a program of activities for the choir. They hope to include the internationally-known choral group in several Easter church services and evenings these churches will host the choir at full dress concerts.

Music for the Iceland tour, Director Olaf Christiansen says, will be drawn from the same program which his group is perfecting for a tour to the West coast during most of February. Of course, he added, the closing number for concerts in this country or abroad will be the same arrangement of "Beautiful Savior" that has become a choir tradition.

This arrangement by the choir's founder, F. Melius Christiansen, has been used as a closing selection in hundreds of concerts since 1915.

The immediate program for the choir, however, is a singing tour of 24 western cities. They begin at Des Moines, Iowa on February 1 and then stem westward to the Pacific coast.

After an almost nightly series of concerts, the tour closes with a welcome home appearance at St. Olaf college, February 24.

Some Hells I've Known

By S. L. Morgan
Wake Forest

I think we all have built little hells for ourselves, and know their torture. I've just read the touching story of the unknown woman who recently went into Efird's department store in a North Carolina town, and asked to see the manager privately. She said to him, "Years ago when a girl, I shoplifted from this store. I'm married now and have a family, and I must clear my conscience. I made a note of the prices of the articles I took. The amount was \$29.79. My husband told me to forget it. But my conscience won't forget it. I want to pay it."

He offered to cancel it. She said recolutely, "My conscience won't cancel it; I must pay it." And she did, to the last cent.

I know the wisdom of it from experience. One summer in my college days I sold things. Once I sold a woman a stereoscope with one lens split, not having a perfect one. I offered it at half price, thinking she would see it. But she didn't. Of course I should have pointed it out, for I wasn't sure it was usable. At the moment I didn't see it was dishonorable. I regretted it at once, but it seemed a trifle and I let it pass.

That was 60 years ago. All this time it has been a poisoned memory. Thousands of times, I judge, it has come to mind to plague me with shame and remorse. Doubtless it has lingered in my subconscious as part of the complex of causes that often has brought me inner distraction, frustration, and a feeling of inferiority. And all this misery it has caused me for 60 years could have been avoided by even a letter offering to make good the wrong of a few dimes.

Another incident, also about 60 years ago, a smaller matter than the other, haunted me increasingly for 40 years. It was hardly a sin, but only a failure to be manly and fine. But as my ideals grew finer and my conscience more exacting, the thing grew uglier and uglier till it became a torture—through the 40 years. Then I wrote a letter to apologize and to make the wrong right, if possible. A generous reply came, and only then did the 40 years of torture end. Pity it wasn't sooner.

My Worst Hell

Ten years ago, in a tense moment, I built for myself what I think was the worst hell I've known in my lifetime. And I've just recently climbed out of it. It's a strange story.

I had conceived what I believe and still believe was potentially a great project by which our men's Bible class, under the shadow of the greatest Baptist college in the state, might become a model class to improve the Bible teaching of the entire state. I talked to our able, admirable teacher, and he agreed the plan had possibilities. I dared to ask him if he would allow me 15 minutes the following Sunday morning to present the matter to the class, he in no way responsible for

what I said. He agreed.

I looked forward to that little speech with concern and hope. I was so sure of my project I invited the college president, the pastor, and other notables to be present to appraise its merits. Years as pastor of rather prominent churches, if I had ever looked forward to an address with expectation and hope. I sat tense, with a sense of tiny impending, awaiting my turn.

Some days had elapsed, and I hadn't mentioned the matter again to the teacher, and the arrangement slipped his memory. He used all the time, and I was nonplused.

I felt bound to explain the situation to the guests I had invited. I got up tense and excited to the nth degree. I lost my usual poise, and said some nonsensical things, incidentally reflecting on the teacher. I then felt very ashamed and chagrined. That night I lost sleep over it. I told the teacher of my chagrin. Admiring that he was, he assured me it was a trifle, and not worth worry. And in retrospect it seemed to me just those incidents that are bound to come now and then to the common lot of mortals, and was not a matter to remember and worry about. Surely it would soon be forgotten.

But I couldn't forget that by losing my head and saying random things I had degraded the image of God in me—and before a great class. I couldn't see it as a thing to confess and apologize for. But, as time passed, I found the memory still haunting me—and year after year.

Ten years passed, and still it haunted me. At that time I had read many books on psychology. One of the most important truths I learned from psychology was that it is harmful, even dangerous, to bottle up a guilty feeling, or anything that may become a great burden brooding. Only facing up to the matter will bring freedom of release. It is the sense that one has disowned the thing, and now God and men understand, forgive, and restore one to confidence and favor.

Clearly I should have done that promptly before the class that had seen me lose my head and had heard me speak random words. That I did just seven days ago—after ten years of torture. Then released. Meanwhile I had written at length and was offering to the world the gist of what I had wanted to give the class ten years before.

A Needed Lesson

Our sins and follies don't just fade out of the memory. The heart of our religion, indeed, is that the only way out for the offender is through repentance, confession, and making wrongs right.

I've had my hells and know the way out. I know the way out of others out of painful experience to take that way. It is God's way to escape the hells we make for ourselves in this life, and the hell to come in the o-

Lutheran Churches in 29 Nations . . .

The Third Assembly

of the Lutheran World Federation

August 15-25, 1957

What's Being Planned . . .

A formal reception for delegates and official visitors at the State Capitol Building, to be held on August 15, followed by the Opening Service.

Evening Public Events and a Final Rally. Theme: "Mission to All Peoples." A panel of Lutherans, including professionals in the field of drama, music, and art, are acting as advisors to the Committee on Public Events.

Free transportation facilities for delegates and official visitors. The Committee on Local Transportation is setting up a system of volunteer cars and drivers.

Tours of Southern Minnesota, with stops at churches, industrial plants, and the old Vasa Church. Although planned for visitors from abroad, the tours will be open to all Assembly visitors.

A concluding festival service, which is expected to attract forty to fifty thousand Lutheran visitors to the Twin Cities on August 25. It is expected to be the largest gathering of Lutheran people ever held in America. Plans are under way to schedule special buses and trains from midwest points.

A youth weekend, August 23-25, at which Lutheran young people will have the opportunity to catch the spirit of the Assembly and witness to their faith. Special events include the Friday evening public event (probable speaker, Dag Hammarskjöld); the Saturday morning Plenary Session (1,000 tickets will be available for sale); a parade on Saturday afternoon; an impressive program, "Christ Makes Youth More Than Free," at the Minneapolis' huge outdoor stadium—address by Bishop Gene Lilje.

Here's how to get tickets . . .

Plenary tickets are now available. Those of you who wish to attend the nine Plenary Sessions during the Assembly are requested to write ELC headquarters ordering tickets. The charge will be \$1.00 per session. In the event you cannot attend all nine sessions, please specify the days you plan to be present and the number of tickets you want.

Each day during the Plenary, which is the business session of the Assembly, a lecture on a sub-topic of the theme, "Christ Frees and Unites," will be presented by one of Lutheranism's leading spokesmen. A brief period of discussion by the delegates and official visitors will follow. Any action or drafting of resolutions will also take place during this period. Here is your opportunity to see the working Assembly.

Advice: Get your order in early!

"That all may sleep well"

"A man doesn't sleep well standing up," the urgent theme used in requesting housing for visitors to the German Kirchentag, may well be the appeal to Twin Cities residents next spring. Homes, as well as motels and hotels, will be used to accommodate visitors during the Assembly. The Visitors' Housing Committee will work through the Minneapolis and St. Paul Lutheran Councils in canvassing all Lutheran congregations to secure comfortable accommodations for everyone.

Persons planning to attend the Assembly are urged to make housing arrangements privately with relatives or friends. If this is impossible, requests for housing information should be sent to the committee at the Minneapolis Assembly office.

Woman At The Well

By Eileen Jorgensen

The sad eyed young woman looked at the water, motionless, unhearing, unseeing. She seemed scarcely aware of the brilliant blue sunshine, or the loud honking of the water fowl making the lake their temporary stopping place. If she was aware of her companion on the park bench, she gave no indication of it. The quiet beauty of the autumn afternoon seemed to bring her no joy, no quietness of heart. So deep was her reverie that she was startled at the voice of the stranger at her side.

"Pretty, aren't they?"

"I beg your pardon. What did you say?"

"I said they were pretty. I like to come here and watch them. They do so well the thing for which they were made."

She was diverted now. Her interest drawn from the water, she turned to look at the newcomer. What she saw was a woman, no longer young, neatly dressed. Nothing outstanding, except her eyes. They were happy, almost merry. A faint smile curved her lips.

"What do you mean?"

"Because I said they do that for which God made them? I mean merely that God ordained them to swim and fly, to mate and live and die."

The sad look returned to the younger woman's face. Her voice was a trifle hard as she said, "Well, isn't that all there is to life?"

"No, my dear, there's more to life than that. Once I thought that, too, but then one day I met Jesus Christ. I was at the village well, drawing water. It was noon. He was weary and asked for water. That surprised me, for Jews had no dealings with Samaritans."

The young woman was listening intently.

"Jesus talked to me of thirst and the living water. He told me if I would drink of that water I would never thirst again. It was wonderful to hear Him. I knew that was what I was seeking. I was longing for a better life like a thirsty man longs for water."

Her companion spoke "That's all right for you. For me. I've never been into church or Christ. Guess I just wasn't good enough."

"Oh, but my dear, I was a great sinner. I had done many bad things—and Jesus knew and told me about them. He showed that my greatest sin was the unbelief. But He showed I was the Messiah, the Christ. And He gave me a new life."

The moments seemed to fly. As the two women talked, the younger woman was finding satisfaction in life as a woman who had found it at the well. Presently they arose and walked slowly toward the path to the city.

"Our church is right over there," she gestured the Woman at the Well. "I do want you to come and tell others about Jesus. When I met Him I could hardly wait to tell the people in the village. The prophet Noah is like that. I'm sure you will love him. And the ladies of the Mission Society will give you a warm welcome. Now that I know you, dress I will stop for you tomorrow afternoon."

COLUMBIA TO STUDY ATOMIC AGE ISSUES

Slowly, like an iceberg rolling over in the sea, university education has begun to readjust its center of gravity to the atomic age. Columbia University has just announced the establishment of a special faculty council to study the new problems of this age. "Never before has the world faced a situation in which a new source of energy appeared so suddenly" said I. I. Rabi, professor of physics and cochairman of the new council. "The social consequences are overwhelming. Previous developments have come rather slowly. But atomic energy looms larger and larger on the scene now." It would be unfair to observe that the universities seem to be about the last people in the country to discover that this is true, since the atomic age began for many of them more than fifteen years ago. The fact is that it began for the physicists, the chemists and the engineers and, when they had done their work, for the physicians. But now Columbia is adding to these the political scientists,

the journalists, the businessmen, the lawyers—the last who should be first, the philosophers. Should the council not include a sociologist, since we are concerned with social consequences? And what about a theologian, since the issues of ultimate value are involved? But anyway a beginning has been made in the right direction, and we are about to undertake what should have started before Oak Ridge and Alamos was ever conceived. "What we are going to do," says Philip C. Jessup, professor of international law and diplomacy and the other cochairman of the project, "is to study this atomic age like one of the diamond cutters that we read about. We will study the problems for a time to decide how to break them up into pieces that can be handled." Spoken like a professor! But somebody should whisper that it is not the problems but ourselves that may be broken into pieces—little fine atom-sized pieces—unless somebody moves on.

—Christian C.

WHAT DO FRENCH TEEN-AGERS READ?

By Pierre Riondelet

is (WAP)—The problem of suitable reading material for teen-agers has become so acute in recent years, that a body of educators known as the "Ligue Enseignement" (League for Education) has established a prize for the best book for teen-agers published in 1957. The influence of comic strips has been growing leaps and bounds to the detriment of readership for books. At the same time an inquiry has revealed the market offers practically nothing of interest to teens in the span between children's books and adult material.

The "Ligue" has just completed a survey to find out what actually are the tastes, interests and aspirations of boys and girls between the ages of 15 and 18, and the results show that films have a decisive influence upon reading choice, hence the new vogue for the works of Emile Zola and Stendhal, because of recent major films drawn from these classics of French literature. Findings of the study also indicate that teen-age books fall into three categories in the following order of precedence: novels with social significance (Steinbeck favorite); tales of heroism and adventure, such as *Tiki* and *Anapurna*; love stories which fully develop this theme showing its impact upon the present and future happiness of young men and women and offering solutions for the love problems of the young. The market is practically devoid of books in this last category and works such as have come from the felicitous pen of America's Gladys Denny Schultz would have a place following here.

BOOK REVIEWS

Bible and the Human Quest

by Algernon Odell Steele, Philosophical Library, 240 Madison Ave., New York, N.Y., \$3.75.

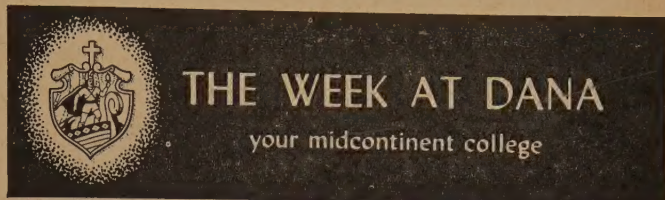
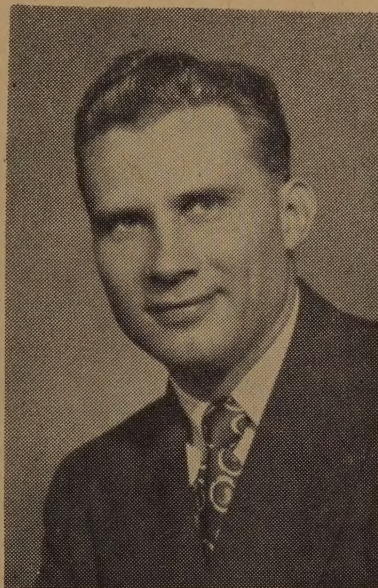
This book is somewhat disappointing as you start to read it. But gradually it grows on you, because it brings a number of new insights to bear on our thinking. We are sorry that The Ansgar Lutheran has no space for book reviews, but the book is rewarding.

Helping Families Through the Church

by Oscar E. Feucht, Concordia Publ. House, 344 North Dearborn St., St. Louis, Mo., \$3.50.

This book has 27 chapters divided into five parts. The first part is on the Christian Family; the second on the American Family in Need; the third on Church and Family Guidance; the fourth on Family Counseling; the fifth on Helping Families.

Every Christian will find this book a great help. It deals with almost every problem in the modern family. Questions for discussion are appended at the end of each chapter. Each chapter is written in clear and simple language, so that anyone may be able to read it. —J.M.J.

AUTHOR AND PROFESSOR IS SPIRITUAL
EMPHASIS SPEAKER

Dr. William E. Hulme

A dynamic presentation of the theme "The Gospel in Your Life" highlighted Spiritual Emphasis Days on the campus February 2 through 4. Beginning with Sunday services at First Lutheran Church in Blair and continuing with morning and evening services in Pioneer Memorial Chapel, Dr. William E. Hulme, author and professor of pastoral theology and pastoral counseling at Wartburg Seminary, Dubuque, Ia., discussed six phases of

this topic. He also met and talked with individual students and was a guest lecturer in several classes.

As a counselor of young people, Dr. Hulme has made noteworthy contributions in both religious and educational fields. He received his Bachelor of Science and Bachelor of Divinity degrees from Capital University in Columbus, Ohio, and his PhD from Boston University. He served as chaplain at Wartburg College, where he also set up a student counseling program.

Dr. Hulme has written several books on the subject of counseling: *Face Your Life With Confidence*, *How to Start Counseling*, and *Counseling and Theology*. He has held his present position at Wartburg Seminary since 1955.

THE LUTHER LEAGUE

John W. Nielsen, Editor

Born in America, yet . . .

I Was a Heathen

By Dorothy C. Haskin

Though I grew up in the United States, I was much a heathen as any savage in darkest Africa. My mother's parents had been Protestant and, after an unsuccessful marriage, she was attracted by the promises of the cults which flourish in so-called Christian America.

My earliest religious memory is walking down the street, when I was about eight years old, repeating the "Scientific Statement of Being." When other children were learning the Lord's prayer and the twenty-third Psalm, I was taught, "There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its manifestations, for God is All-in-all. Spirit is the real and eternal, matter is the unreal and temporal. Spirit is God and man, is His image and likeness, therefore man is not material he is spiritual" (Science and Health with key to the Scriptures by Mary Baker Eddy, page 468).

I repeated these sentences because I was afraid of Animal Magnetism. Mother sent me to the Christian Science Sunday School and though the teachers taught the nothingness of matter, they also taught that it could hurt me unless I repeated the Scientific Statement of Being often enough. I used to walk down the street, repeating it over and over so no automobile or disease germ could hurt me. I was taught to trust the repeating of it the same as a savage chants a meaningless phrase over and over again to ward off evil spirits.

Mother went from Christian Science to Unity, to Theosophy, to Numerology to Astrology, with a dash of Palmistry, Reincarnation and finally Spiritualism.

In Unity she was hopeful for awhile, but she soon found it to be merely a modified form of Christian Science. It didn't bring her health, peace and prosperity it promised.

Theosophy and related metaphysics absorbed her for many years, making her a morbid, brooding, unhappy woman. I reflected her state of mind, becoming in my late teens a depressed, fear-bound girl.

Numerology laid all our unhappiness to the fact that we were both incorrectly named. She changed both our first names which caused confusion for many years. Numerology changed our names, but not our lives or our hearts.

Palmistry proved to be a fatalistic method of fortune

telling and while it interested my young mind, it ed no real help. After buying and studying many on Palmistry we gave it up.

I think Astrology was the worst. For years lived by her chart. If the day were an ill-omen on the chart, she would not even use the telephone, bake a cake. She would remain in bed writing, or reading more metaphysics. We would keep the dark, and I usually read a dramatic novel, for her beliefs overshadowed my life, making it a daa mystic thing, I was too young to spend the day, gling through the mental calisthenics of these cu

If the day were not bad because of the astro was bad because of her dreams. She lived with a book by her bedside. Before breakfast she look their meaning. If she had dreamed something b lived in dread until we received evil tidings. dreamed of someone dead, she expected to hea the living and we watched for the mailman. S only one dream that brought good luck. How r I was when she occasionally dreamed that!

Every detail of my life was bound by super If I forgot something when I left the house and come back for it, I had to go through the ritu walking around a chair three times and sitting d three chairs for three minutes each to break th so I would not have the bad luck. What housek I was taught was in reality a series of good luck no shoes on a shelf higher than one's head, no un open in the house, no hat on the bed and so on. A long my actions were checked by the luck they or would not bring. Fear was my constant compa

Mother's one sign of good luck was when her left itched. It meant we would receive money. Per would get work, or she would, or we would r some of the ever over-due alimony. I used to t would be really grown up when my own hand itch and I could foretell good luck. I waited vain that day. My hand never seemed to itch at the right Mother told me that the power would not pass until her death.

Spiritualism was mother's last cult. The first mother and I went to a public meeting the mediu my grandmother wanted to contact us and th carried a bird cage in her hand. This captivat mother because my grandmother's name had been Surely it was the devil deluding the medium a After that, mother poured out money for private s We used to go to the medium's home, to the dark the cellar, and with others, sit around a table, my grandmother's favorite hymn, "Shall We by the River." But grandmother never materiali

How long ago that all seems! After vainly searching, leaving their false claims without results, when forty-year-old mother in desperation shot herself. The shock of her death sent me searching. I paid a Christian Scientist practitioner to tell me that my mother had been a part of the Infinite. I paid a spiritualist medium to tell me mother would wander in outer darkness until some time came when she would have died naturally. A Catholic priest suggested that I pray her out of purgatory.

Finally, weary, I telephoned a nearby church and, unwilling to hear the minister preach, I asked if they had a week-day Bible class. They had. I attended it, and was surprised to learn that just because one is born is not a child of God. But, "As many as received him, to them gave he power to become the sons of God, and to them that believe on his name" (John 1:12).

My next question was, "Believe what?" That, "All have sinned and come short of the glory of God" (Rom. 3:23).

It was not hard to search my heart, and find sin there, and what should I do with it?

I found the answer in "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Romans 10:9).

Yes, in Christ I was saved, not only from sin, but in Christ I found the answer to all my fears and questions.

It was the fall of 1932 when I said "I believe" and became a new creature in Christ Jesus. Since then I have faced the false teachings of the cults in the light of Christ and God's Word.

Christ alone is the answer to Christian Science because Christ acknowledged that man is not only mind, but body. Sickness is not to be scorned because a person has not thought correctly, but should arouse our compassion as it did the compassion of Christ. Neither is it unreal, for Christ said, "That ye may know that the Son of man hath power on earth to forgive sins" (Matt. 9:6). As for the animal magnetism which the Christian Scientist fears, there is no reference to it in the Word of God.

Christ is the answer to the mental gymnastics of Gnosticism, because in Him "Are hid all the treasures of wisdom and knowledge" (Colossians 2:3). Books on Gnosticism lead one through a mental labyrinth, full of occult terms, but the Word of God is simple, telling, and in story form, God's way for us to live.

Christ is the answer to Numerology because it is not His name, but His name which is important. We pray in His name and some day we will discard our names because in eternity we will be given a new name (Revelation 2:17).

Christ is the answer to Palmistry because when we become a child of God we know our future is not dependent upon the lines of our hands, but in the fact

that "Even the days that were ordained for me, when as yet there was none of them" (Psalm 139:16 A.R.V.), and that "He hath chosen us in Him before the foundation of the world" (Ephesians 1:4).

Christ is the answer to Astrology because "Thus saith the Lord, Learn not the way of the heathen and be not dismayed at the signs of heaven" (Jeremiah 10:2). In the days of my girlhood, if the stars were wrong, I faced the day with fear. Now I face each day with confidence, knowing that it is secure in Him.

Christ is the answer to Spiritualism, not because we have received a message from the dead, but because death has been conquered by One who died and rose again, by One who said, "I am the resurrection and the life" (John 11:25).

I thank Christ for freeing me from the mumbo-jumbo of heathen cults. It is a relief to get up in the morning and know that my name, the stars, animal magnetism, and not even the lines on my hands can affect me because "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36).

Let it not be said of you, "Because they received not the love of the truth, that they might be saved . . . For this cause God shall send them strong delusions, that they should believe a lie" (II Thessalonians 2:10-11), but rather, "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24).

(Copies of the above tract may be procured from the author, Dorothy C. Haskin, 2573 1/2 Glen Green, Hollywood 28, California.)

YOUTH OFFICE BULLETIN BOARD

Bulletins for use on YOUTH SUNDAY are available from the Youth Office at 50c per hundred plus postage. Inside pages are blank for your order of service and announcements.

Could you use \$150 to apply on your freshman year at college? If you are a high school senior who has been active in Luther League and other groups such as Scouting or 4-H, and if you have a high scholastic average, you have a chance to win one of the two Lutheran Youth Leadership Awards which will be given to Leaguers in our Synod.

Get your application blank from your pastor, or write to the Youth Office, Route 2, Blair, Nebraska. Applications must be in the Youth Office by April 1, 1957.

The beautiful three-color Convention poster was designed by Mr. Jo Baasch, art student at Dana College with technical advice from Pastor Wm. Thomsen, Dana art instructor.

"THE TRUTH WILL MAKE YOU FREE"

BY THE FIRESIDE

BROKEN THINGS

He came to mend earth's broken things,
That Carpenter of old:
God's broken law; men's broken hearts;
And broken dreams untold.

I often wonder where it stood,
That home of long ago;
Was it beside the great highway
Where crowds passed to and fro?

Watching the burdened oxen pass,
He fashioned "easy" yokes—
And resting places, sure and strong,
For all the weary folks.

I'm sure the door stood open wide,
And near the children played;
They loved that wondrous Carpenter—
None ever were afraid

To bring their broken toys to Him
They knew as their dear Friend;
They watched His loving smile and asked,
"Good Master, canst Thou mend?"

He came to mend earth's broken things,
To rest each weary soul;
His body broken on the cross—
Broken to make us whole.

—Author Unknown

FACES

I wonder why God gave a face
Such weakness, strength, such power
and grace;
Why every wish and dream and thought
Lives on within its meshes caught?

Why is each mood and changing phase
Laid bare, for careless eyes to gaze:
And hopes and fears of other days
Leave marks that time may not efface?

Can human art contrive to make
A mask that can obliterate,
This strange, mysterious, living power
That pales, and dims when storm-
clouds lower,
Or shines a beacon in life's maze,
In benediction and in praise.

By human cunning to explain
Or hide it, is impossible, vain—
For faces like true mirrors do
Reflect the soul—the me to you.

So turning to my God I scan
His mind that wrought this ruthless plan.

He stamped His image on my face
That I may grow in strength and grace

Both now and in eternity.
That He may live and grow in me.

—World Christian Digest

IF OUR BIBLES COULD SPEAK

I AM A BIBLE placed in a hotel by the Gideons. Sometimes I wonder why I am here, because I am seldom opened and read. My room is nice and clean and people of all kinds, great and small, rich and poor, old and young, stay here. Some come in tired and weary and need help and rest. Wouldn't you think they would open the Bible and read where it says, "I will both lay me down in peace and sleep: for thou, Lord, only makest me dwell in safety"? I know they would rest better; but my pages usually remain closed. I wonder how much dust is on their Bible at home—or do they have one?

Concerning Our Daily Needs

In the morning, do they read in the 91st Psalm before they go further on their journey where it says, "For He shall give his angels charge over thee, to keep thee in all thy ways"? No, they are more interested in the morning papers and the current news of the day. I am sure they would enjoy the ride better if they could feel they were in God's care. Methinks their Bibles are dusty.

Others come in sorrow, bringing their loved ones home for burial. How much comfort they would have if they would read the precious words of Jesus: "Let not your heart be troubled; ye believe in God, believe also in me," or, "As one whom his mother comforteth, so will I comfort you." The Bible goes unopened and they do not receive the comfort that means so much to those who do read it.

Other persons are those who drink and need much help. Could they but open my pages and read my advice where it says, "Wine is a mocker, strong drink is raging and whosoever is deceived thereby is not wise." Again the true word of God goes unheeded.

Often young married couples, full of joy and hope for the future, come as guests in my room. Wouldn't it be wonderful if together they would open the Bible and read in a Psalm, "Trust in the Lord and do good; and so shalt thou dwell in the land and verily thou shalt be fed," and decide with Joshua of long ago, "As for me and my house, we will serve the Lord"? The movies seem more interesting, so off they go.

There are other types of who could be mentioned, and there are some who do read the Bible but they are altogether too few. I remain from day to day—used as a parking place for papers, books, or toilet articles. Or I am put out of sight. And so I wonder if I wouldn't be of greater use if I had been sent far across the sea where people hunger and thirst for the word of God.

Concerning Our Bible Habits

How about the Bibles in our homes? Do we let them get neglected because of neglect? We who are Christians, and were taught the precious words of our Master, should give thanks to God and help in giving the Bible to others.

Today our greatest comfort comes from Bible verses we learned as children. Jesus said, "Search the scriptures so let's not let OUR BIBLES get dusty.—United Presbyterian

Never put off until tomorrow what you can do today. There may be a law against it by that time.

"Conductor," complained the passenger, "that fellow sitting opposite is a lunatic. He's scaring my wife and children. He claims he's from Washington."

"I'll take care of that," said the conductor helpfully. Then he shouted, "Next stop, Mount Vernon!"

A PRAYER FOR FAMILIES

God bless all families tonight
In each and every place.
Keep all their firesides warm and bright,
And flood their lives with peace and light
And happiness and grace.

Hallow and strengthen every family
Guide them in all their ways.
Enrich the years that hurry by
With dearly treasured memory
To sweeten all their days.

Ligthen their labors with a song,
Their troubles with a prayer.
Let love be deep and hearts be strong,
Paths of companionship be long
For home folks everywhere.

—Clarence Edwin

Life Is a Gigantic Puzzle

(Continued from page 1)

Have you ever sat at a table with scattered blocks of an intricate puzzle before you? You ask that they fit together. Getting it is the problem. You search for that fit, that belong, that make side by side.

In many ways, life is like a gigantic puzzle. Life has its bits and portions, hours and days, its varying experiences of good fortune and bad, its physiological and spiritual dimensions. We don't know how the pieces fit, or whether they fit at all. Sometimes things click, the diverse pieces fit together and make sense, and we have a feeling of at-homeness and security, a feeling of being in command of the situation. But often we wonder if life makes sense at all. None of us has escaped the despair and sense of lostness that results when we just can't make heads or tails of life.

The world is mysterious. No one knows what a grain of sand is, or all its properties, or why it behaves as it does. We know a great deal more about how it acts and re-acts, but much less about why. Everywhere there are mysteries. We measure time, but no one knows what it is. We all enjoy the bits of light but the physicist must use paradoxes to explain what it is. Who is man? Where can one point and say: "There is man"?

Man does not live by certainties. He knows little, if anything, for sure. The only thing he knows for sure is that he doesn't know everything about anything.

Inevitably we are led to a conclusion: we live by faith, by assumptions, by guesses and hunches, by unproven theories.

Man's position is thus a precarious one. He is man, not God. He is created, not the Creator. His flaunted knowledge is but a drop in the bucket of infinite wisdom. Everything he knows and says, he knows and says from a vantage point. No one can escape accepting some stance, some assumption regarding that which is ultimate.

In the midst of all of this the Christian lives out his life and seeks meaning just as any other person. Confronted with mystery like all men. Life is a jig-saw puzzle for everyone. He is no better than anyone else. He doesn't know more than anyone else. He lives by a faith, a series of unproven but tremendously meaningful surmises about life and this universe. He bets his life on them. In the past 2000 years millions have lived them fruitful. Let me suggest some of these which are at the heart

of the Christian world view.

1. There is a plan, and back of it a Planner. The cosmos is a cosmos, not a chaos. The universe is a universe, not a blind, swirling, irrelevant combination of mass and energy. Things fit together, somehow. The Creator-Planner has design and purpose in it all. The universe is going somewhere. The world has an end or purpose. There was a beginning; there will be an end and there is an event between B. C. and A. D. which gives meaning to the whole.

2. At the heart of the cosmos is one who cares, a Father-like God. We are made in his image for high and holy purposes. He is creating us and helping us to become his sons. "The whole creation is on tiptoe to see the wonderful sight of the sons of God coming into their own." God is for us, not against us. He is helping us to become what he meant us to be. He loves us with an incomprehensible love that will not let us go. Nothing, absolutely nothing, can separate us from the love of God as revealed and demonstrated in Jesus Christ our Lord! God was in Him, reaching out, reconciling the world unto Himself.

3. The best key to the mystery of life is revealed in God's activity in Jesus Christ. Here we get more and better insight into the mysteries that surround us than anywhere else. Nevin Harner says: "If we want to know what God is like, we turn to Jesus. If we want to know what we should be like, we turn to Jesus. If we want to know the meaning of life, we turn to Jesus." Nels Ferre holds that in Jesus Christ we get the best clue into the meaning of life, time, history, evil, reality, suffering and death.

Christ didn't tell us anything about atomic energy or population problems or economic affairs, but he does serve as an integrative clue to life's ultimate questions. This purpose

he serves. He is the keystone of the arch.

In an interlocking puzzle only one piece will move. Move this and all of them fall apart. Retain this and all cohere. Paul said this of Christ: "In Him all things cohere." Rightly and properly, time splits in half around the Christ event. He is the clue to life!

4. In some way all things work together for good—fit into a pattern for good—for those who love God and commit themselves to him. Paul says it thusly: We know that to those who love God, who are called according to His Plan, everything that happens fits into a pattern for good.

These four things we believe. We cannot prove them in any demonstrable scientific sense but they provide the best foundation stones on which to build our lives, and the best light to find our way through the impenetrable mysteries with which we must live.

—Gospel Messenger

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ACKNOWLEDGMENTS

	Total Received	Chil- dren's Homes	School Fund	General Fund	Home Mission	Indian Mission
Previously acknowledged (February 2, 1957)	186868.08	14963.11	61416.98	27498.90	43396.13	6590.61
Co. Bluffs, Ia., Our Savior's Luth. Church	500.00	30.00	210.00	50.00	105.00	10.00
Audubon, Ia., Our Sav. Luth. Ladies Aid	5.00				5.00	
Marcus, Ia., Nazareth Luth. Church	200.00	12.00	84.00	20.00	42.00	4.00
Cushing, Wis., Cushing Luth. Church	54.92	3.00	21.00	9.92	10.00	1.00
Camp Douglas, Wis., St. Stephen's Luth. Church	100.00	6.00	42.00	10.00	21.00	2.00
Staplehurst, Nebr., Our Saviour's Luth. Church	157.43	10.00	63.00	19.43	31.00	5.00
Exira, Ia., Exira Luth. Church from members of the church in memory of Mr. Arnold Christ \$21, Mrs. Anna Christoffersen \$1, and Mrs. Mary Thy- gesen \$4	26.00			26.00		
Kenosha, Wis., St. Mary's Ev. Luth. Church	300.00	18.00	126.00	30.00	63.00	6.00
Kenosha, Wis., St. Mary's Luth. S. S.	88.12	88.12				
Whittier, Calif., St. Andrew Luth. Church	103.07	6.00	42.00	13.07	21.00	2.00
Blair, Nebr., First Luth. Church	500.00	30.00	210.00	50.00	105.00	10.00
Chicago, Ill., Atonement Luth. Church	250.00	15.00	105.00	26.00	52.00	5.00
Viborg, So. Dak., Bethany Willing Workers in memory of Mrs. Hilmar Munk- vold	2.00				2.00	
Des Moines, Ia., Highland Park Church from Mrs. John Jordansen, Co. Bluffs, Ia., and Mrs. O. C. Christensen, Des Moines, Ia., in memory of Walter Jersld	10.00				10.00	
Clifton, Ill., Zion Ev. Luth. Church in memory of Mr. Ole Lauridsen	8.00					
Clifton, Ill., Zion Ev. Luth. S. S. from the birthday bank	14.34	14.34				
Altura, Colo., Altura Luth. Church	75.00	5.00	31.00	7.00	16.00	2.00
Albert Lea, Minn., from Trinity Santal Circle No. 1 in memory of Anna Jen- sen for Salem Old People's Home at Elk Horn, Ia., Memorial Fund \$10						
Webster Groves, Mo., Bethany Ev. Luth. Church	711.93		118.57		289.78	27.59
Blair, Nebr., Synodical Women's Missionary Society Silver Anniversary Gifts, \$10 from Our Savior's Luth. Ladies Aid, Camp Douglas, Wis.; \$19.25 St. Mary's Luth. Women's Guild, Kenosha, Wis.; \$69 Our Savior's Luth. W.M.S., Racine, Wis.; \$36.45 Imm. Luth. Kyushu Miss. Soc., Racine, Wis.; \$40 St. Mary's Luth. W.M.S., Kenosha, Wis.; \$7 from Edmore, Mich.; \$25 W.M.S., Gethsemane Luth., Racine, Wis.; \$39 Nazareth Luth. Ladies Aid, Coulter, Ia.; \$53 Bethlehem Luth. Ladies Aid, Royal, Ia.	303.70		151.85		151.85	
Dickson, Alt. Canada, Bethany Luth. Church	100.00	6.00	42.00	10.00	21.00	2.00
Easton, Calif., Immanuel Ev. Luth. Church	128.97	6.00	42.00	10.00	49.97	2.00
Total received to date	190506.56	15212.57	62705.40	27780.32	44391.73	6669.20
1956-57 Budget	339317.00	19404.00	143033.00	32103.00	70662.00	7800.00
Percentages (approximate)	100 Pct.	.06	.42	.10	.21	.02

SPECIAL MISSIONS

	Total Received	Foreign Missions	1956 Luth. World Action	South Amer. Mission	Japan Mission	Santal Mission	Sudan Mission	Jewish Mission
Previously acknowledged (February 2, 1957)	8919.16	1463.11	1037.37	1096.79	2171.48	1047.33	1804.55	168.11
Audubon, Ia., Our Saviour's Ev. Luth. Church	20.00		20.00					
Eugene, Ore., Bethesda Luth. Church for Pastor Morck's salary for 1957	1123.04			1123.04				
Westbrook, Me., Trinity Luth. Church in memory of Mr. Harry Peterson from a group of friends	12.00			12.00				
Camp Douglas, Wis., St. Stephen's Luth. Church	10.00		10.00					
Neola, Ia., St. Paul Luth. S. S.	8.08			8.08				
Staplehurst, Nebr., Our Saviour's Luth. Church	25.35		25.35					
Kenosha, Wis., St. Mary's Luth. S. S.	50.00			25.00	25.00			
Wash. Island, Wis., Trinity Luth. S. S.	14.00							
Oregon, Wis., St. John's Luth. S. S. Special Project	20.24				20.24		14.00	
Chicago, Ill., Atonement Luth. S. S. for Munshi Tudu	35.00					35.00		
Moorhead, Ia., Bethesda Luth. S. S.	12.00			12.00				
Blair, Nebr., First Luth. Church from Mrs. Christine Eskelsen in memory of her son Edward Eskelsen	5.00				5.00			
Poy Sippl, Wis., First Luth. Church from the S. S.	25.88				25.88			
Sidney, Mont., Rec'd of Mrs. Johanne Hansen	2.00				2.00			
Poy Sippl, Wis., First English Luth. Church from Mrs. Peder- sen, St. Paul, Minn.	2.00							
Harlan, Ia., Jacksonville S. S.	58.03		15.93	17.31		24.79	2.00	
Blair, Nebr., Synodical Women's Missionary Society Treasurer: Wis. Dist. W.M.S. for Helen M. Jacobsen Salary	70.00						70.00	
St. Mary's Luth. W.M.S. Kenosha, Wis., for Mr. Bisewa's salary for 6 months	86.40					86.40		
St. Mary's Luth. W.M.S. Kenosha, Wis., Hospital worker's salary for 6 months	50.00						50.00	
Gethsemane Luth. W.M.S., Racine, Wis.	25.00				25.00			
Kingo Luth. W.M.S., Milwaukee, Wis.	20.00			10.00	10.00			
Portland, Me., Emmaus Luth. Church from the Emmaus Luth. S. S. Christmas Concert for the Hungarian Relief	70.00		70.00					
Pasadena, Calif., Bethany Luth. S. S.	60.00			30.00			30.00	
\$52 for Japan Luth. Bible School								
Racine, Wis., Our Savior's S. S. for the education of an African Student	100.00						100.00	
Total received since Jan. 1, 1957.	10823.18	1463.11	1178.65	2334.22	2284.60	1193.52	2070.55	168.11
1956 Budget	111144.00		43899.00	16000.00	25000.00	10000.00	16745.00	
Percentages (approximate)	100 Pct.		.39	.14	.23	.09	.15	

PLEASE NOTE: In the Jan. 21 issue it should have been \$26.00 for Sudan Mission instead of Foreign Mission from the Mission
No. 5 and Danish Sudan Circle, Albert Lea, Minnesota.

Received with thanks.

Blair, Nebraska, February 9, 1957.

P. V. Hansen, Treas

NEWS AND NOTES

Continued from page 2)

ty United Evangelical Church
en raised to greater commit-
r 1957. Let us hold these sights
that 1957 will be a year of
and great blessings to us all."

y, January 27, was a great day
short history of Trinity United
heran Church. In the morning
w members were formally ac-
into the congregation. They
om as far east as Europe and
far west as Vancouver.

e evening the Luther League
ed a very fine concert of sacred
with Miss Karen Olsen of Cal-
the featured soloist, accom-
on the Hammond by Mr. Hel-
neatzle.

Olsen is one of Calgary's lead-
anos, being sixth grade medal-
er last year and awarded the
Hotels Assoc. Scholarship en-
er to six weeks at the Banff
of Fine Arts.

ly is Miss Olsen's singing a-
ery commendable but so is her
a witness. Three years ago Miss
was stricken with polio, com-
paralyzing both her legs, and
her to conduct all her activi-
n a wheel-chair. Prior to her
she was completing her first
raining as a nurse.

the musical concert in the
the new members were hon-
a social hour with lunch,
heartly welcome was extended
by the president of the con-
n, Mr. Herman Scheatzle, fol-
y a few well chosen words of
and direction, to both new and
mbers, by Rev. O. Larsen of
Lutheran Church in Dickson.
evening's out of town guests in
the Luther League from Dick-
l friends from Olds, and Cal-

n, Iowa, Pastor Lyle Paulsen.
Pastor Paulsen was absent to
special meetings in Nebraska,
s of our congregation took part
morning worship service and
se most interesting short talks:
ble Speaks To Us," by Luther
Janet Burmeister; "Getting
t Out of Our Bibles by Reading
S. V.," business man—S. S.
Charles De Vries; "Getting
t Out of Our Bibles in the
housewife—S. S. teacher Mrs.
Obrecht; and "Other Ways of
the Most Our of Our Bibles,"
Aid President Mrs. Alvina

Greve. Over half of our congregation
pledged to read a Bible Book-of-the-
Month when we established this plan
in November, and many more are try-
ing who did not want to sign a prom-
ise they might not be able to keep.

The pastor's report for 1956 showed
that there were 30 baptisms including
4 adults, 25 confirmations including 8
adults, and that 14 adults and 9 chil-
dren became members through let-
ters of transfer. On the other hand 20
adults moved from Harlan and joined
other churches, and 8 members were
lost through death. We can see that
we need to work harder in all church
endeavors, both spiritual and material.

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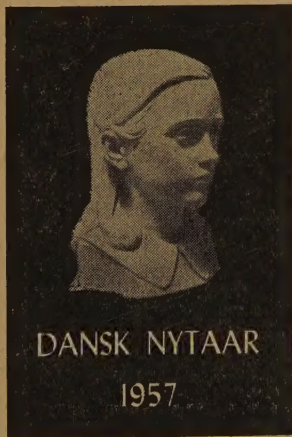
P. V. Hansen

Our Couples' Club is calling their
evening meeting "The Family Fire-
side." While the young children are
entertained over in the Parish House,
the parents study and discuss topics
of interest. The first of these studies
had to do with "Helping Children
Through Books," led by Mrs. Obrecht.
Dutch lunch was enjoyed by all at
an early hour on a Sunday evening.

Wanted by Bethel Home for the
Aged, Selma, Calif., woman for
general housework and assisting
in caring for the guests. Must
live in. Room, board, laundry
and salary furnished.—Or would
consider middle-aged couple;
man to assist with yard work.
Position open about March 15th.
If interested, write to Walter
Hansen, 2280 Dockery, Selma,
California.

A. J. Hansen
Chairman

Bethel Home Board
1541 Mill Street
Selma, California



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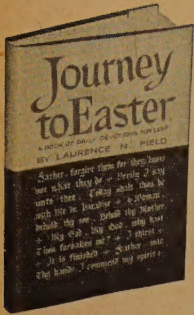
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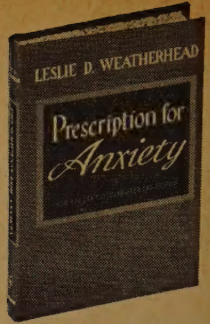


Journey to Easter

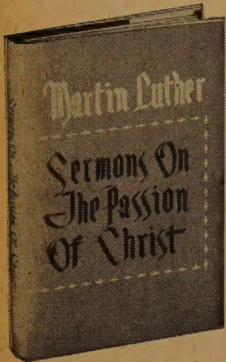
By Laurence N. Field

"The march to Calvary was a march of tears," says the writer. "But it was also a march of triumph." The motif of victory weaves through this entire book. There are 46 readings, one for each day of Lent, and for the six Sundays before Easter. The style is simple, and warmly personal; the mood is reverent, worshipful. And each day's sermonette—with supplement of poetry, prayer, and hymn text—points unerringly to the triumph of the open tomb. Fine inspirational reading for all laymen as well as pastors. (A-5)

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Leslie D. Weatherhead. This is a help for persons suffering from stress of the kind common to all. Weatherhead approaches the problem of mental suffering from a tender, common-sense point of view; he sizes that the sufferer must face and root out the causes of his trouble, then fall back on his faith—complete trust in God and His power to effect the cure. (A-11)



Sermons on the Passion of Christ

By Martin Luther

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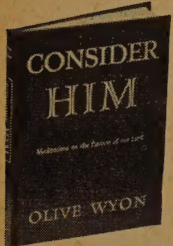
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By Oliver Wyon

These three meditations on Christ's Passion have as their specific subjects the supreme moments of his life—the Upper Room, the Garden of Gethsemane, and the Cross. Written especially for Lenten use, the meditations are prefaced by a brief introduction on meditation in general during Lent, and conclude with two suggested "acts of Worship." The book derives its title from the injunction to turn our minds to Christ in meditation—to consider **him** instead of ourselves. With each meditation is included an appropriate reference for Bible reading and some excellent and unusual prayers. (A-1)

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